

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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Sonnets.

BY WILLIAM H. BURLEIGH.

SABBATH MORNING.

The holy radiance of a Sabbath morn,
With its first waking beauties the hills,
And glances downward, where the brightening rills
Mingle their music with the voices born
Of gladness in the Spring time—sweetest voices
From the wild birds that thrill the intricate wood,
Making its vocal with their gratitude,
While in their joy the human heart rejoices.
A day of rest!—let care be thrown aside,
And Toil suspend his weary search for gain,
That the unburdened spirit wear no chain
To check its converse with the Crucified!
A day of joy!—the SAVIOUR'S triumph day,
When Death and Hell were robbed of their immortal
PREY!

INFLUENCE OF SPRING.

What time hoar Winter with his icy breath
Flees from the presence of the coming Spring,
And the flowers waken from their gelid death
To breathe their odors on the zephyr's wing.
While shrilly through the budding forests ring
Notes from a thousand singing-birds, "tis joy
To leave the strifes and tumults which annoy
The worn heart in the haunts of men, and fling
Care, like a garment, from us—that a sense
Of Nature's harmony may pervade the soul,
And winning with its witching eloquence,
Subject the passions to her mild control.
So shall a peace resembling that of heaven,
To the tired heart that prays for rest, be given!

The Oxford Tractarian School.

CONTINUED.

After all, the greatest enemies of those "good but greatly erring men," the Fathers, are their modern idolaters; who, by exaggerating their claims, compel us to prove them unfounded. Most certain it is, that they do not invest either themselves or the church to which they belonged, with the authority which their modern admirers would fain attribute to them;—a point which the reader will find abundantly proved in Mr. Good's ample citations from them. Daillé has a striking passage on this point, from which we extract a single sentence: "I am firmly of opinion that if these holy men could now behold from the mansions of blessedness . . . what things are done here below, they would be very much offended by the honors which men confer upon them much against their will . . . or if from out of their sepulchres, where the relics of their mortality are now laid up, they could but make us hear their sacred voices, they would, I am very confident, sharply reprove us for this abuse, and would cry out in the words of Paul, 'Sirs, why do ye these things? we also were men of like passions with yourselves!'"

In concluding this part of the subject, we may remark, that it is a suspicious circumstance, that the authority of "tradition" did not maintain the unity of the faith and the integrity of doctrine, to secure which their writers would restore it. No sooner did the ancient Church assume that perfect form to which the Oxford theologians would assimilate the modern, than it degenerated into Popery; it no longer became ripe, according to their notions of ripeness, than it became rotten. Of course, we have no difficulty in accounting for the phenomenon; there was continuity in the whole process. That the sun which had long been setting, should go down, and leave darkness behind it, was natural; but how it came to plunge at once from the zenith into the ocean, may well surprise us. Two things, however, are clear. One is, that this marvelous rule of faith is no security at all against corruption; secondly, it appears that in the only experiment ever made of its efficiency, it instantly ended in it. Its advocates can be consistent only in arguing that Romanism is not a fearful corruption, but, like the Church of the fifth century, still a harmonious development. To this it is coming.

5. We had intended offering some observations on the views propounded by this School on the important subject of "Justification," and the related topics. But our space warns us to forbear, and we must content ourselves with referring to the able discussions in the volume by the Bishop of Ohio. Suffice it here to say, that the views in question approximate indefinitely to those of Rome;—at least, if there be any important difference, it depends on the most subtle refinements and the most unintelligible distinctions. Mr. Newman's "Lectures" on the subject form one of the most curious specimens of cloudy metaphysics ever given to the public. Most unfairly is reason dealt with by this School. In general, they dispense with it altogether; when they do appeal to it, it is only to mock it with incomprehensible subtleties. Of the two, we decidedly prefer their mysticism to their metaphysics; we had rather be called upon to exercise faith without logic, than be insulted by a logic which can

be received only by faith. It at least saves much fruitless effort to understand what we, after all, discover is not to be understood.

6. In addition to all this, many individual writers, and some of the public organs of this School, have put forth a variety of opinions and statements, the general tendency of which cannot be mistaken. They together constitute Romanism, almost perfect in its organs and lineaments, but of Lilliputian dimensions. We shall give them miscellaneous.

The tracts on "Reserve" openly plead for a method of exhibiting Christianity, or rather a method of railing it, which strongly reminds one of the Romish Church. The writer contends for the ancient *disciplina arcani*, by which the more awful mysteries were "reserved" for the initiated; but amongst these, with a plenitude of extravagance to which the ancient Church affords no parallel, he includes even the characteristic doctrine of Christianity, and vehemently denounces the "explicit" and "prominent" exhibition of the Atonement. He casts high scorn on all the present "utilitarian" methods of doing good—on cheap churches and cheap Bibles. He disapproves of the attempt to bring the church to every man's door; and seems to think that an empty church, provided it cost enough and the services be sufficiently magnificent, will, by a sort of *opus operatum*, be of "incalculable efficacy." In open defiance of the command to "preach the gospel to every creature," and to proclaim the truth "whether men will hear or whether they will forbear;" in equal defiance of the Apostles themselves—he assures us that it is an awful thing to make known the gospel to those who are ignorant of it, lest we involve them in deeper condemnation. We must not give a Bible, we presume, unless we are beforehand guaranteed that it will be rightly used; a plan very much like that "utilitarian" benevolence which buttons up its pockets, and will not bestow a farthing till quite sure that the "object is worthy." The utilitarian thus reserves his money as the writer of the Tract would reserve his Bibles. Alas! for St. Paul and his ignorant colleagues; we fear they must have incurred much guilt, and occasioned much, by proclaiming the gospel without sufficiently considering whether it would be rightly received or not. They seem to have been but poorly provided with the doctrine of "reserve;" or, if they had it, they assuredly "reserved" it. It is evidently also the opinion of this writer, that it is better to leave the heathen in utter darkness than attempt their conversion by any "unauthorized" methods or irregular zeal. Men had better, one would suppose, die of their spiritual maladies than be cured empirically—had better not go to heaven at all, than go there by any other route than the *Via Media*. But to proceed to other facts.

After stating the early or original opinion respecting Purgatory, the writer of the Tract professes against the Romish doctrine says, "taken in the mere letter there is little in it against which we shall be able to sustain formal objections." Prayers for the dead are openly justified. The practice, says Mr. Newman, "is Catholic, and apparently Apostolical." While the Tracts on "reserve" advocate a very cautious and measured communication of religious truth, a sort of compensation is to be given in the shape of multiplied symbols. It is but the exchange of one sort of instruction for another, and effects a great economy of time, breath, and labor. As the philosophic exile found

"Sermons in stones, and good in every thing," so the stupid rustic is to study celestial wisdom in a system of symbols; though, as all history proves, he is more likely to learn superstition than religion from them. If the "Priests" are to be in a measure "dumb"—*n'importe*, for the very "stones in the wall" are to "cry out," emblazoned as they are to be with the characters of a hieroglyphical religion. A journal devoted to the sect, has given us its views on the subject in an article on "The Church Service." We there find the cross called a "sacramental sign"—"a holy efficacious symbol." Yet, with the exquisite prudery of the new doctrine of "reserve," the writer does not approve of the crucifix in churches. "Doubtless," the reader will say, "because it is so easily abused to superstition." No such thing. "We are no advocates of the crucifix, at all events in the open way in which it is commonly exhibited abroad. Even pictures of the same solemn subject strike us as irreverent, and should at least be always veiled. And we would not hazard an unqualified objection even against the crucifix as an object for very private contemplation, under certain trying circumstances; say, for instance, a surgical operation. The crucifix openly exhibited, produces the same sort of uncomfortable feeling with certain Protestant exposures, in preaching the mystery it represents." But with equal refinement, the writer highly approves of the image of the cross, and he hopes the time will come—golden age!—"when no English church will want what many possess already, the image of the cross, in some place sufficiently conspicuous to assist the devotion of the worshipper. Let us multiply the same holy and efficacious emblem far and wide. There is no saying how many sins its awful form might scare, and how many evils avert." "With the cross," proceeds the writer, "should be associated other Catholic symbols, still more than itself 'Phonantia unctis.' For these painted windows seem to furnish a suitable place. They should at all events be confined to the most sacred portion of the building. Such are the lamb with the standard; the descending dove; the anchor; the triangle; the pelican; the 'ikhtus' (fish), and others. Perhaps the two or three last mentioned, as being of most recondite meaning, should be adopted later than the rest." To these the writer is prepared to add more, when the right time shall come. For ourselves we doubt whether, in our present state of deplorable spiritual ignorance, the anchor and triangle may not prove too much for us.

In the same spirit, this writer laments the absence of anointing at Baptism and Confirmation, as the "loss of a privilege;" and rejoices in the perpetuation of the custom in the coronation service, as nothing less than an "example of providential care over the Church." Can superstition go further? He elsewhere tells us that there should be "more special decorations of the church on Festival Days; altar coverings and pulpit hangings of unusual richness; or the natural flowers of the season, woven into wreaths, or placed according to primitive custom on the altar. These should be chosen with especial reference to the subject of the Festival." "White flowers," proceeds he with infinite gravity, "are most proper on the days consecrated to the Virgin, as emblematic of *sinless purity*; purple or crimson on the several saints' days (except St. John the Evangelist, and perhaps St. Luke,) to signify the blood of martyrdom; and on All Saints' days and the Holy Innocents, white should be intermingled as a memorial of Virgin Innocence." "We deprecate," proceeds this exquisite spiritualist, "forced flowers, which look artificial; but we believe that, with a little management, natural flowers of the proper colors may be found throughout the year. It is difficult to conceive a more suitable occupation for the Christian population than that of cultivating flowers for such a purpose, and afterwards arranging them." Thus the practice would be in equal degree an encouragement to piety and market gardening.

"Neither are the chandlers forgotten: 'two lights should be placed upon the altar.' 'These,' he thinks, 'should be lighted, else they do not so well signify the truth, *Christus lux mundi*.' Truly we think they but indifferently express this truth, whether lighted or not; but he does not press this point, though disposed to think it 'truly Anglican.'"

When we consider not only the number and variety of these proposed "embellishments," but the importance attached to them, and the solemn tone in which they are spoken of, it is impossible to doubt whether we are tending. If the views of such writers prevail, they must lead to an entire subordination of what is spiritual to what is ceremonial—and religion will degenerate into abject superstition. No wonder that the country is infested by not a few young "priests," raving about their apostolic succession; founding the most absurd pretensions on their mere sacerdotal character, though backed neither by experience nor wisdom; boasting of the thaumaturgic powers they can exert in the administration of the sacraments; contending, not for the faith once delivered to the saints, but for wax candles, altar cloths, chaplets, crosses, crucifixes, and mummeries of all kinds;—at the same time, modestly consigning all Protestants out of the Episcopal pale, either to perdition or the "uncovenanted mercies;" in a word, exhibiting zeal that is utterly unacquainted with any other of the Christian graces—zeal that is not even on speaking terms with knowledge, faith, or charity.

The Bishop of London, we regret to say, in his recent "Charge," has done not a little to fan the zeal in behalf of ceremonial. Though in great part condemning the Oxford Tractists, and severely reprobating their most dangerous innovations, he yet gives such space and importance to certain trumpery matters of ritual, that we are not surprised his "Charge" should have been claimed on the whole as a triumph by the Oxford party. If we have been rightly informed, his Lordship has expressed his displeasure that what he designed as a condemnation of that party, should have been so misconceived. He is the only person, we suspect, who will feel any surprise on the subject. When we see him expressing such anxiety that the Rubric should be closely adhered to—laying so much stress on the merest trifles—more severely censuring those who do not punctiliously keep to the Rubric, even in points virtually obsolete, than those who make unauthorized additions to it—discussing with so much gravity matters of pulpitude and clerical costume—expressing his wish that all his clergy should preach in white, though it appears he had enjoined those of Chester to preach in black—affirming that he sees "no harm" in the two wax candles, *provided*, strange reasoning! they are not lighted—sagely declaring his approval "of the arrangement lately adopted in several churches, by which the clergyman looks to the south while reading prayers, and to the west while reading lessons!" it is impossible not to regard him as too nearly allied in spirit to those whom he condemns. We sincerely thank him, however, for his unequivocal censure of the most comprehensive and poisonous errors of the Tractists, and shall not ungraciously ask whether it might not have come sooner.

But to resume. Not less significant is the altered tone in which these writers speak of those errors of Popery, which they still admit to be such. There is as great a difference between their tone and that of the Reformers, as between the playful tap of a coquette's fan and the vigorous stroke of a boatwain's lash. The invocation of saints, these writers content themselves with calling "a dangerous practice, as tending to give, often actually giving, to creatures the honor and reliance due to the Creator alone." Of the worship of images, which they soften into "honour paid to images," they say only that "it is dangerous in the uneducated, that is, of the great part of Christians." Yet they profess to be following Bishop Hall. The Bishop of Exeter truly remarks, that Bishop Hall calls the first of these practices "a foul superstition;" and of the second, says, "not merely that it is dangerous to some, but sinful in all." One of these writers elsewhere calls these and other things "uncatholic peculiarities." But other and more recent writers have gone further, and almost adopted an apologetic tone. The *British Critic*, after having described some of the most childish and absurd superstitions of the middle ages—implying the grossest idolatry—merely remarks—"Much there was which sober piety cannot sanction; but let us not forget what was holy and religious on account of incidental corruptions." As well might a polite physician assure some patient trusted over with lep-

rosy, that he feared he was laboring under a slight cutaneous eruption!

Equally significant are the approximations to Romish usages and practices in other instances. The Tracts recommend to private Christians the dedication of particular days to the religious commemoration of deceased saints; and have furnished a model service in honor of Bishop Ken, after the pattern of an office in the breviary of a Roman saint. The Journalist just quoted goes further, and is evidently inclined to think that the saints know of our prayers, and sensibly feel the compliment of commemorations. "Days and places," says the writer, "specially dedicated to the saints, are means to us of communion with them. They not only remind us of them, and lead us to contemplate their lives, but they give us a special interest in the prayers which those blessed spirits offer up day and night before the throne."

Many of this School are in ecstasies with the riches of the Romish and Parsian Breviaries. They have also for several years past furnished their followers with an "Ecclesiastical Almanac," in which the minute rules of the Romish Church are quoted, as a guide to individuals. Some of them openly plead for the restoration of Monasticism; and others have not obscurely expressed their predilections for the celibacy of the clergy. The Reformation, as already mentioned, is spoken of as all but a fearful judgment: we are told that the "unprotestantizing of the National Church" is an object well worth all the hazard and bitterness which may attend the attempt; that "we must recede more and more from the principles, if any such there be, of the English Reformation." Mr. Fronde's too famous exclamation is adopted by not a few—"Really, I hate the Reformers and the Reformation more and more!" In perfect accordance with all this, the Revolution of 1639 is called "rebellion;" while, as we have recently seen, some have put the copstone on the whole system, by expressly denying the Right of Private Judgment, and vindicating the maxims and practices of persecution.

For the Christian Secretary.

HOME MISSIONS.

Preaching to the Slaves.

From Rev. C. M. Fuller, Savannah, Geo.

There is a great lack of ministers in many of the southern States, and a desire is extensively manifested for an increase of the number.—Much attention is paid, in various places, to the religious wants of the slaves; their owners evincing a wish to have them instructed in the gospel. Planters often give one and two hundred dollars to a minister to labor and preach among their negroes; and there is one preacher in Beaufort district, who receives eight hundred dollars per annum, for devoting his whole time to that sort of labor. I have been requested to send on men for the same purpose.

In Savannah, there are three large Baptist churches, consisting entirely of colored people. Their preachers and deacons are selected among themselves, and they manage their church business also themselves. One of their preachers by the name of Marshall is now 86 years of age, but as vigorous as at 45. He told me that the condition of his brethren has much improved within the last forty years, and the desire for a still greater improvement is very general among them. In this the people all seem ready to cooperate.

KEY WEST, FLORIDA.

From Rev. G. C. Tripp, Feb. 2.

During the past quarter, four persons of my congregation have been hopefully converted, and I have baptized two. I am constrained to regard my labors thus far, only as the sowing of the seed of the kingdom. Indeed, up to the first of January, they were more like ploughing the ground.—But now I am more encouraged. The blade has appeared, quickly followed by the ear and the full corn in the ear. I hope that in future, we may be permitted to gather in the harvest. Of the magnitude of this, so far as numbers are concerned, I cannot indulge large expectations. The character and pursuits of the people seem to forbid it. Their indifference on the subject of religion; the prevailing spirit of speculation and other circumstances form a strong barrier to the success of the gospel. There are christians here, however, who appear to be the salt of the earth, but for whose cooperation, I should, sometimes, have fainting with discouragement. But, through mercy, I have been upheld, and am now permitted to see a brighter day. Since the 1st of January, we have had about 20 anxious inquirers. Some have obtained hope in Christ, and I expect to baptize several next Lord's day.

We have meetings every evening in the week, except one, and our services on the Lord's day are well attended.

I have delivered three temperance lectures and obtained 169 signatures to the pledge during the quarter, but the temperance cause finds but few hearty friends here. I wish a good Washingtonian lecturer from the north would visit us. I should expect great success would attend his efforts.

We have a fine Sunday school of 30 scholars, with 8 teachers, and a library of 80 volumes.—Its benefit to the children is very obvious, in their behavior. Some, at present, appear quite serious. I trust the Home Mission Board and all the friends of Christ will pray for the divine blessing to attend his efforts.

ANNUAL REPORTS WANTED.

The subscriber respectfully requests the secretaries of the following missionary bodies to forward him, by mail, at as early a date as consistent after publication, the Annual Reports of those bodies for 1843, viz:

Baptist Conventions of Vermont, North and South Carolina, and Alabama.

General Association of Kentucky.

Also, brief reports of all the Primary Auxiliaries of the Home Mission Society, with the names of presiding officer, secretary and treasurer, as soon as possible after their anniversaries.

BENJ. M. HILL, Cor. Sec.

For the Christian Secretary.

What is it all in comparison with War?

The late catastrophe at Washington should be viewed as a warning from heaven to the nation; and I rejoice to see the press, as well as the pulpit, reading from it so many salutary lessons.—Its loudest notes are against war, which it furnishes a slight but terrible specimen; and shall we not seize upon the occasion, from an eye-witness, the following specimens of what war has done?

The Battle of Borodino.—"Before day-break," says Laboume, a French officer, "the two armies were drawn up in order of battle, and 280,000 men waited, in awful suspense, the signal to engage. At six o'clock, the thunder of artillery broke the dreadful silence. The battle soon became general, and raged with tremendous fury. The fires of two hundred pieces of cannon enveloped both armies in smoke, and, moving down whole battalions, strewn the field with the dead and wounded. The latter fell to expose themselves to a death still more terrible, and to accumulated sufferings. How agonizing was their situation! Forty thousand dragons, crossing the field in every direction, trampled them under foot, and dyed the horses' hoofs in their blood." The flying artillery, in rapid, alternate advance and retreat, put a period to the anguish of some, and inflicted new torments on others who were mangled by their wheels.

"A redoubt in the centre of the Russian army was several times taken and retaken, but finally remained in the possession of the French. The interior of the redoubt presented a frightful scene; the dead were heaped on each other, and among them were many wounded whose cries could not be heard." Night alone separated the combatants, and left on that memorable field no less than 80,000 men sacrificed on the shrine of mad ambition!

"As we passed over the ground which the Russians had occupied, we were able to judge of the immense loss they had sustained. In the space of nine square miles, almost every spot was covered with the dead and wounded! In many places, the bursting of shells had promiscuously heaped together men and horses. The fire of our howitzers had been so destructive, that mountains of dead bodies were scattered over the plain; for the few places that were not encumbered with the slain, were covered with broken lances, muskets, helmets, and cuirasses, or with grape-shot and bullets as thick as hail-stones after a violent storm.

"But the most horrid spectacle was the interior of the ravines. Almost all the wounded who were able to drag themselves along, had taken refuge there to avoid the shot. These miserable wretches, heaped upon one another, and almost suffocated with blood, uttering the most dreadful cries, and invoking death with the most heart-rending groans, eagerly besought us to put an end to their torments!"

Let us look at that field after the lapse of two months, as described by the same eye-witness.—"The most horrible sight was the multitude of dead bodies which had been fifty-two days unburied, and scarcely retained the human form! My consternation was at its height on finding near Borodino, the 80,000 men who had been slaughtered there, lying where they fell! Carcasses of men and horses—of the latter alone there were 25,000 killed—covered the plain, intermingled with garments dyed in blood, with bones gnawed by dogs and birds of prey, and with fragments of arms, drums, helmets and cuirasses."

"As we were marching over the field of battle, we heard at a distance a pitiable object who demanded our assistance. Touched by his plaintive cries, many of the soldiers drew near the spot, and to their great astonishment, found a French soldier stretched on the ground, with both his legs broken. 'I was wounded,' said he, 'in the great battle, and finding myself in a lonely place, where I could gain no assistance, I dragged myself to the brink of a rivulet, and have lived near two months on grass and roots, and on some pieces of bread which I found among the dead bodies. At night, I have lain in the carcasses of dead horses, and with the flesh of these animals have dressed my wounds! Having heard you at a distance, I collected all my strength, and have advanced sufficiently near in order to make myself heard.'"

Such is war; war, not only in ancient times, but in the nineteenth century; war, not merely among pagans and savages, but among men calling themselves civilized and Christians! Is such a custom necessary to Christendom, to nations of reputed Christians? Will they allow it to continue under the full blaze of the Gospel? How long will real Christians, sincere followers of the Prince of Peace, lend it their countenance, or refuse their combined, vigorous efforts for its abolition?

CHRISTIANITY, like a child, goes wandering over the world. Fearless in its innocence, it is not abashed before princes, nor confounded by the wisdom of synods. Before it, the blood-stained warrior sheathes his sword, and plucks the laurel from his brow; the midnight murderer turns from his purpose, and like the heart-stricken disciple goes out and weeps bitterly. It brings liberty to the captive, joy to the mourner, freedom to the slave, repentance and forgiveness to the sinner, hope to the faint-hearted, and assurance to the dying. It enters the hut of the poor man, and sits down with them and their children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through great cities amid all their pomp and splendor, their innumerable pride and their unutterable misery, a purifying, ennobling, correcting and redeeming angel. It is like the beautiful companion of childhood and the comfortable associate of age. It enables the noble; gives wisdom to the wise; and new grace to the lovely. The patriot, the priest, the poet and the eloquent man, all derive their sublimity power from its influence.—Mary Howitt.

Necessity and benefit of Co. porteur labors in New England.

That part of T—called "Hell-burn Woods" has attracted some attention since my visit. Having told the good people of this town of the deplorable condition of that neighborhood, two or three ladies visited to see if any thing could be done. When they returned they said the "one-half" had not been told, and they determined at once to establish a Sabbath school if possible, but before that could be done the children, many of them, must have shoes and clothes. The Rev. Mr. R—told me some time since that 25 pair of shoes were bought at one time, and many yards of calico, which the ladies came together for several days to make into garments. They were visited by the ladies again: a room was procured, and the children invited to come the next Sabbath. About 50 were present, and that number has been increased, I am told, some 20 or 30; and these persevering ladies go four or five miles every Sunday afternoon to teach them: an example worthy of imitation.

When I visited that part of the town I had frequently to leave my horse and go one, two, and even four miles through woods and across lots to find the families. The Bible agent found 69 families in T, destitute of the Bible, most of whom were in this part of it.

It was exceedingly interesting to sit for a few moments with those destitute families, and tell them of Jesus Christ and the way of salvation. Often have I seen the tear start in their eyes, and often they would say, "Do come again;" and after commending them to God in prayer, I have sometimes taken them by the hand to bid them adieu, when a flood of tears would be all they could express.

INFLUENCE OF A TRACT IN AN IGNORANT FAMILY.

One old lady said, "Two years since a lady offered to give me a tract, which I declined, because neither I nor my husband could read; but the lady said perhaps I could get some one to read it for me. I took the tract, and in an hour or two a boy came in who read the tract three times to me, and then came and read it to my husband in the evening. When the boy left that night he promised to borrow a Bible the next day and come and read it to us, which he did. I then felt myself the greatest sinner in the world, but God was pleased after a few days to give peace to my soul. But O, my poor husband! for three weeks he was in great distress, and I thought he would die. I proposed calling the physician, but he said, 'I am not sick, it is my wicked heart; my poor soul must be lost!' I then went three miles after an old lady who goes to meeting to come and talk and pray with him. He soon found peace in believing." I found them both happy; and when I told the old lady I would pray before I left, she leaped for joy, saying, "Bless the Lord!"

I have never found more eagerness to listen to the truth than in most of those destitute families. All except two of them had some member of the family who could read.

Eleven Tract Societies have been formed in the State since Sept. last, with 186 voluntary monthly visitors, who distribute about 15,000 pages of tracts each month. JOHN CLARK.

REVIVALS.

Tabernacle Baptist Church.

Sixteen persons were baptized at the Tabernacle last Lord's day. The large house—the largest of our denomination in this city—was so crowded, that seats had to be placed in the aisles.

The Tabernacle Baptist church appears to be greatly favored of heaven. Last year, a colony went from it, conducted by the pastor, and the mother church continued, till within a few months without a settled minister. Under such circumstances, churches have been known greatly to decline; but this, through the blessing of God upon the zeal and devotion of its members, seems to be now in a condition of prosperity, at least not inferior to that enjoyed before it colonized.

And the band of seventy-five that went forth, have been increased to more than two hundred and fifty. They have an unusually large and flourishing Sunday school, a numerous congregation, and a favorable condition of pecuniary affairs, which leaves only two or three churches of the city in advance of them. Here also the last Lord's day, twelve were baptized, the cases of some of whom were peculiarly interesting. Surely the Lord is good, and they who have devoted liberal things, are permitted in his kind Providence, to stand by their liberality.

Such examples ought to weigh in future cases, when favorable opportunities for colonization occur, and fear and doubt take hold on the mind. The dictates of prudence ought not to be disregarded, nor on the other hand, ought the manifest indications of Providence to be overlooked.—Bap. Advocate.

Charlestown, Mass.

The Boston Trumpet and some other papers, have been filled with all manner of representations about the labors of Mr. Swan at Charlestown. Such of our readers as have seen these statements, will be pleased to hear from Br. Green himself. The following letter is from the last Reflector.—Zion's Ad.

The Rev. Jabez S. Swan, pastor of the First Baptist church in New London, Ct., has just returned home, after assisting me two weeks in a protracted meeting. Although the meeting is still in progress, I am unwilling to withhold from the friends of revivals, some statement of the success which has attended our beloved brother's labors thus far.

Notwithstanding peculiar opposition from several quarters, including the perverted press, the hearing ear and the understanding heart were soon gained. Br. Swan preached twice daily to congregations increasing in number and interest. After his last sermon, some seventy persons of all ages came forward to the anxious seats, and perhaps twenty besides these had been hopefully converted. Almost the entire audience seemed to be deeply impressed by the word of God; upon the town, indeed, a salutary effect may be said to have been already produced, so many have heard the gospel and been awakened from their death-like slumbers.

Since Br. Swan left us on Saturday, the work

has been advancing. Last evening the power of the Spirit was apparently as great as it had been on any previous occasion.—To-morrow is to be observed by the church as a day of fasting and prayer. In the evening, however, Br. S. is expected to preach, his return to New London being intended for the Sabbath only. We indulge the hope that thousands of souls will be won to Christ before the close of the meeting.

HENRY K. GREEN.

Charlestown, March 4th, 1844.

From the Banner and Pioneer.

COVINGTON, Ky. Feb. 24, 1844.

Br. BUCK.—The Lord has been with us, and some have, we trust, been converted to God.

The church spent the first day of this year, as a day of fasting, prayer, and confession. It was a blessed season. The spirit came upon us. From that time an anxious desire was felt for the conversion of sinners. Meetings for prayer became more frequent and solemn. One was hopefully converted. This was an encouragement to more earnest prayer. The first of February we commenced a series of meetings. Brethren Frost, Scott, and Alexander, have labored with us more or less. The result has been, that the church has been greatly revived. Twenty-five have been added by experience—twenty have been baptized, and others will be next Lord's day. We hope there are others to come in. Ten have united by letter during this period. Praise the Lord. Amen. Yours, &c., A. DRURY.

A Revival among the Germans.

S—, Union Co. Penn. Feb. 13, 1844.

You will rejoice with me in hearing of the prosperity of Zion in this place. The Lord has been truly gracious. Many sinners have been hopefully converted during the last few days, and among them some of those who helped to bar the doors of the church last spring. The number of those who profess to have found peace in believing is between 90 and 100, and the good leaven is spreading in various directions. Since my last report I have distributed 61 Bibles, and 84 Testaments, besides books and tracts. Much good has been done by the books and tracts already circulated, and many more are demanded.

The number of English readers in this part of Union Co. is very small. It is a pity we cannot have a German paper like the American Messenger for the Germans of this county: they will read and prize it. J. WINGERT.

[Am. Messenger.]

Christian Secretary.

HARTFORD, MARCH 22, 1844.

The Biblical Recorder.

The Recorder has, after a period of some six or seven weeks, finished the publication of our first reply to its remarks, and questions on the subject of disorganization, abolition, &c. Whether he was really so crowded for room as to render it impossible for him to have published it in one paper, or whether he considered it an easier task to devour us by inches, we are unable to decide,—one thing, however, is certain, the course he has seen fit to pursue in the publication of them, has most horribly mangled the force of our remarks, whether his own have had any weight or not. We will remedy the complaint he makes about long articles, by making our rejoinders so short hereafter, that he will find no difficulty in making room for them entire in a single paper. He replies to our closing remarks as follows:

REPLY.—On the subject of emancipation we can do no more than substantially repeat what we before said. It may be safe, and it may not. The experiment has yet to be tried. When the south shall deem it expedient to enter on the project, they will no doubt do so—though none the sooner, we presume, on account of northern interference. And we would here take occasion to add, that if our northern friends would pay more attention to the claims of the poor, the starved, the naked, the dying, among themselves, they would probably have less sympathy to spare for the Southern slave, of whose condition most of them know nothing, and in relation to which they have no responsibility.

Respecting the state of free blacks at the north, we beg leave to say, that we are fully and personally informed. We have been on the ground, and seen for ourselves.—When our friend of the Secretary, can say as much in relation to the south, he will doubtless be better qualified to speak comparatively of the two classes, and also to furnish advice gratis for the benefit of southern people. One great fault of the abolitionists is, they undertake to prescribe for diseases which they know nothing about; and therefore, if let alone, would be much more likely to kill their patients than to cure them.

If it is necessary, if can certainly be proved, that slavery existed under the Old Testament, and also under the New. It can also be proved, that, in the former it was directly sanctioned by divine authority, and in the latter indirectly by the same power. If our friend feels himself at liberty to deny this, he will please do so in direct and express terms. The bill of rights, however, as commonly construed, is not more a libel on the scriptures, than it is on matters of fact. Every one knows that, in point of fact, all men are born neither free nor equal; nor is there proof that this arrangement was ordained; otherwise by the Ruler of the world.

As we are neither a prophet, nor the son of a prophet, we can of course say nothing respecting our friends' prediction in relation to the downfall of slavery. It may be true, and it may not. The event will show. We shall not be disappointed, however, should it turn out in the end, something like Mr. Miller's prophecy in relation to the end of the world.

In his last paragraph, our friend is entitled to more credit for ingenuity, it seems to us, than for candor. There was no allusion of any sort to law, either in the text or the comment. The question was purely a question of moral right. The Secretary had said—"Admit the right of property in a negro, &c., and you admit the right to sell him at pleasure." To show the fallacy of this argument, we said—"Admit the right of property in Alcohol, and you admit the right to sell it at pleasure." Beyond all controversy, if there be sin in owning a slave, agreeably to this reasoning, there must be sin in owning alcohol. Now, what does our friend say to this? Does he attempt to meet the difficulty? Does he try to correct his own argument, or to show the defect in ours? On the contrary, he begins all at once to talk about law—gives us a sketch of the laws of North Carolina, and finally winds up by saying that, "although it may be legally right, it is morally wrong to traffic in alcohol or slaves." And who, pray, has denied this? Most undoubtedly we have not. This is the identical ground which we took in answering brother Palmer's query. Thus it turns out, that not only is our argument unanswerable, but a new issue is made, and we are represented as denying the identical proposition that we affirmed! This may be the effect of inadvertence, or want of discrimination, or some such thing, and most probably is so; but we can assure our friend that but little good can be expected from such random, scattering shot.

REMARKS.—In reply to his first statement that "the experiment is yet to be tried," in order to test the safety of emancipation, we answer: the experiment has been tried already, and with the most perfect success in every instance, in quite a number of the original thirteen states of our con-

federacy, as well as in the British West Indies, and other places; and unless the Recorder can show good reasons why a contrary result will be likely to occur in the event of emancipation at the South, we shall consider this point of the controversy settled.

We don't doubt the editor's "personal information" respecting the condition of the free blacks at the North; neither shall we at this time, dispute his assertion respecting our ignorance of the condition of the slaves. We shall make no boast of the extent of our travels, or of our knowledge of Southern institutions; it is sufficient for our purpose to know that we are here now, and if in the course of this discussion, we should happen, occasionally, to make an erroneous statement, our more enlightened friend of the Recorder is fully authorized to correct us. But we must dissent entirely from his position, that Southern slaves are better off than our free blacks. If the editor of the Recorder had room for it in his paper, we would furnish him with a comparison of the condition of these two classes, and show from the most undoubted authority, that the argument here, is decidedly in our favor. The bare assertion of a man who, in former years, has been acquainted with the condition of a few half-starved, half-frozen negroes scattered over the most sterile of the heaven-forsaken hills of New Hampshire, might easily be overthrown by simply producing a tithe of the mass testimony from disinterested travellers who have carefully investigated both sides of this question. We would, for the present, simply request the Recorder to explain the particular advantages that accrue to the slave in being forbidden by law to learn to read; and to show the disadvantages that result to the free blacks from enjoying all the privileges of our free schools?

With regard to our "ingenuity," &c., &c., "inadvertence," "want of discrimination," &c., we shall let them pass for just what they are worth, for they are not subjects that come before the public for adjudication at present.—The Recorder condemned "negro-trading,"—said it was a matter of church discipline, &c., but has not condemned the system of slavery, of which "negro-trading" is only a legitimate branch. This "negro-trading," by the way, we take to be a traffic similar to that of a New England "drover," with this difference, the "negro-trader" chains his human chattels in order to drive them safely to market, while our drover allows his cattle the free use of their limbs. Until the Recorder admits it to be morally wrong to traffic in any manner in slaves, "negro-traders" aside, we can discover no agreement between his principles and ours. We would thank him to state, whether he does, or does not, believe it to be perfectly right to sell an ugly, unmanageable negro, and also whether it is not right to sell, as is frequently the case, we believe, a gang of negroes at auction, where the master has died insolvent?

One word about "random shots," and we have done. It has been our business to follow, not to lead, in this discussion, and if we have occasionally made a "random shot," it is easily accounted for, on the ground that we have been compelled to take the game "on the wing."

The Bishop's War.

The "Protest and Demand" of Bishop Onderdonk, which we noticed a few weeks since, has called for a reply from Bishop Hopkins of Vermont. Bishop Hopkins utterly disclaims the idea of impeaching Bishop O., and says, "As to impeaching you, I appeal to my fourth letter to prove that, in my opinion, you could not be impeached, because your mistake was merely an error of judgment, to which the best men are liable." He justifies himself for the course he has taken in relation to Bishop Onderdonk by saying, "You cannot ask that because, for the first time in the history of the Church, one Bishop has ventured to ordain a candidate, who distinctly maintained that the doctrines of Trent might be reconciled with primitive orthodoxy, therefore every other Bishop must hold his peace, and suffer the whole church to bear the odium of the error." He then cites the case of St. Paul, when he blamed Peter, "openly and before them all," in further justification of the public manner in which the controversy has been going forward between the Presbyteries and low Churchmen; and in answer to the statement of the Bishop, that unless he is presented at the next meeting of the House of Bishops, he shall consider the charges withdrawn, he says, "I have nothing to withdraw, or even to modify," and adds, "I would affectionately recommend you to submit your course voluntarily, and with a good grace, to the same tribunal."

Bishop Hopkins seems to think the press should be placed under the supervision of Episcopal authority, so far at least as Episcopal editors are concerned. He says, "I, for one, will not suffer this question to rest, until, in some form or other, the Church has ascertained the mode by which her editors shall be just as easily brought to account as the rest of her ministry." He then frames a canon for the consideration of the church, wherein an editor, if he be a candidate for holy orders, is to be dismissed, or if he be a priest or deacon, to be suspended for one year, in case he shall be guilty of publishing any false, malicious, or provoking matter, &c. This may be consistent with Churchmen, but we think such a course on the part of "dissenters," would hardly be tolerated.

A SQUARE ANSWER TO A PLUMP QUESTION.—The Religious Herald, of this place, appears to be in trouble about the discipline of some of the Baptist churches, or the purity of their ministry. It wants to know why Elder Knapp is preaching in New Haven, if there are any charges hanging over his moral character, and publicly calls on the Secretary to "explain the mystery." Now, if that paper is aware of the existence of any difficult question among other religious people, a very little common civility, or a very little common sense, or a very little common delicacy might have inspired it to keep quiet, for once, and wait till the matter was adjusted, so that a satisfactory explanation might be given.

As it has, however, preferred a different course, and summoned us to its bar; and as we were always brought up to "speak, when spoken to," we now solemnly answer, that we cannot "explain the mystery," not knowing a great deal more about it than the disinterested and friendly inquirer. We are keenly alive to the fact, that both the New Haven church and that of which Mr. Knapp is a member, know their own business, and can attend to it, without any of our help; but whether they will be able to get on much further, without the assistance of the Religious Herald, judging from the ratio of its growth from infancy, is not so clear.

THE MIDDLETOWN MURDER.—The trial of Hall, Bell and Roberts, for the murder of Mrs. Bacon, which we stated in our last week's paper, had commenced before the Superior Court for Middlesex county, was rather abruptly terminated after the examination of the witnesses had closed, by the confession of Hall, an official report of which will be found in another column. A gentleman from Middletown informs us that the counsel for the prisoners visited them in their cells on Friday evening, and stated to them separately, that the case would go against them, the testimony being so conclusive that the conviction of the whole three must inevitably follow; and that a full confession might save the lives of one or more of them, by fastening the guilt on the actual murderer. Bell and Roberts both per-

sisted in maintaining their innocence, and disclaiming any knowledge of, or participation in, the affair whatever.—When Hall was interrogated, and reminded that the lives of his fellow prisoners depended upon his disclosing the whole truth, he made a frank and full confession of the murder, and fully exonerated the other two prisoners. The next day he withdrew his plea of "not guilty," and pleaded "guilty" to the charge of murder. The arguments on both sides were dispensed with, and the Judge proceeded to charge the Jury, who retired, and after an absence of a few minutes, they returned with a verdict of "guilty" in the case of Hall, and "not guilty" in the case of Bell and Roberts. Hall was sentenced to be hung on the 20th of June next, and the other two prisoners were discharged.

The history of this man furnishes a striking illustration of the evils of Sabbath-breaking. We learn that Hall was left an orphan at an early age, and grew up a wild and reckless youth, without paying any special regard to the observance of the Sabbath. As he grew older, he commenced the system of pilfering from houses on the Sabbath, in the absence of the family in their attendance on divine worship. His acquaintance with the neighborhoods in Meriden, Farmington, and the adjoining towns, became so perfect, that he knew to what house he could go and commit his depredations with safety. He was once detected, however, and sentenced to the State's Prison, where he served out the period of his sentence; but this produced no good effect on his character; after his release, he continued the practice of his old tricks as formerly; all his misdeeds, so far as our information extends, being perpetrated on the Sabbath. He continued this course of life up to the fatal Sabbath when Mrs. Bacon was murdered, when, as it appears from his own confession, he closed his career of wickedness by imbruing his hands in innocent blood. His life is full of warning to the Sabbath-breaker.

RESIGNATION.—REV. J. S. EATON has resigned the Pastorate of the First Baptist church in this city, to take effect on the first of June; and while he retires from this responsible station enjoying the entire confidence of his brethren as a good minister of Jesus Christ, he has the assurance that his labors have been crowned with success in the edification of the church, and large accessions to their numbers. We are not informed whether he has come to any decision in regard to the field of his future labors.

THE TRIENNIAL CONVENTION.—The next session of this body is to be held at the First Baptist Church in Philadelphia, on the 24th of April. The season is likely to be one of great interest. Propositions, we understand, will be made to modify the constitution in various ways. Other matters of great consequence are likely to be considered, which render it advisable that the delegation should be as large and judiciously selected as practicable. For this reason we have thought it advisable thus early to call attention to the matter.—Bap. Advocate.

A READING COMMUNITY.—From a communication in the Courant, we learn that three hundred and seventy-eight copies of periodicals are taken regularly by the citizens of the town of Willington, in this state. Of this number 131 are religious; 134 miscellaneous; and 113 political, besides some 12 or 1500 transient papers that annually pass through the Post Office. The town contains about 240 families; consequently the supply is large enough to average more than three papers for every two families in the town. Another fact is added by the writer: he says there is not one of the regular papers that may be considered of an immoral character. The fact too, that the number of religious periodicals exceeds that of the political, is worthy of notice, and speaks volumes in favor of the religious character of the inhabitants. "If there is another town in the state," says the writer, (the number of inhabitants considered), "which can show an equal amount of periodical reading, it is hoped that some one will take the trouble to acquaint the public with it."

Annexation of Texas.

A very important move is about being made upon the great political chess board, which is nothing less than the annexation of Texas to the United States. From the reports of Washington letter-writers and others, it appears that a Treaty was partially prepared by the late Mr. Upsher, which has since been finished by his *pro tem* successor; which treaty, it is said, with how much truth we are unable to say, has actually been signed by President Tyler on the part of the United States, and is to be signed by Mr. Van Zandt on the part of Texas, and that the treaty would be sent in to the Senate early in the present week for ratification. A correspondent of the N. Y. Tribune goes further, and says the treaty will be ratified by some thirty-six or thirty-eight votes, to a negative vote of twelve or fifteen; but of the truth of this we know nothing; one thing, however, is pretty certain, all the Southern, and a majority of the Western, together with some of the Northern Senators will vote for the annexation. Some remarks were made in the Senate last week by Mr. Buchanan of Pennsylvania, in the course of which he said, he would not express his views on the annexation of Texas now; but that he considered the Almighty had given to the people of the United States a direct mission to go and take possession of all Texas, Mexico, California, and Oregon; that they might carry Civilization, Christianity and a Republican form of government there,—and that all this would be done within the next 30 or 40 years and perhaps earlier. In the House, the Hon. Garrett Davis, in advertising to the continuance of West Point Academy, declared that as it was now the settled policy of this government to annex Texas, he thought, as beyond all doubt this would involve us in a war with one or two countries, we ought to strengthen the army as much as possible.

Mr. Holmes, the particular and personal friend of Mr. Calhoun, and a fair exponent of his views, declared on the same day on the same question, that he was willing to risk a war with Mexico, but that the South would have Texas; and therefore it was necessary to train officers at West Point, to be ready to drill the militia of the country when a war would call into active service—giving as a reason, that England would not go to war with us on that ground, but that she would do all the trading in her vessels; therefore, the sooner we get through the war with Mexico, the better for our commerce.

On the strength of these remarks, Mr. Winthrop, who declared his belief that the people of this country were to be taken by surprise on the Texas question, offered a proposition, that he might suspend the rules of the House, that he might present a resolution declaring that no proposition to annex Texas ought to be made or assented to by this Government. The question being on the motion to suspend the rules, the vote stood as follows: yeas 40, nays 122; from which we should judge that an overwhelming majority in the House are in favor of the annexation. Indeed, it is said that several Southern men, after this vote was taken, they considered "Texas as good as annexed to the United States."

We shall not attempt any explanation of the motives that have prompted the U. S. Government to this measure, for we are ignorant of them. It will be recollected that it is the measure of an administration not peculiarly friendly to either of the great political parties of the country, and yet, we presume that neither party, as a matter of policy, will venture very strenuously to oppose it. We shall know more about it soon.

to either of the great political parties of the country, and yet, we presume that neither party, as a matter of policy, will venture very strenuously to oppose it. We shall know more about it soon.

BANARD'S TYPICAL QUESTION BOOK.—This excellent work has now reached its tenth edition, and become standard. It may be found at John Paine's.

BANARD'S INFANT SERIES, Nos. I, II, and III.—These, as well as the work last mentioned, are just the best things in the world for purposes of Sabbath School instruction, and we recommend them cordially to the attention of parents, Teachers, and Superintendents.—For sale at Paine's.

REVIEW OF "ERRORS OF THE TIMES." (The Bishop's Charge.) Sold by E. Hunt, No. 6 Asylum street.

The reader will recognize in this pamphlet, the strong article which made its first appearance in the last New Englander. It bears the broad peculiarities which mark the style of Rev. Dr. Bushnell, the reputed author. To this edition is appended in notes, some allusions to the learned pamphlet of "Juris Consultus"—Mem. Conn. Hist. Soc.—Merr. Yale Univ.—Mem. Episcop. Eccl. 4c. &c. Every body who thinks it important to file away the "Errors, &c." among his pamphlets, should file this also, in close proximity;—a layer of chloride of lime.

"CHURCH WITHOUT A BISHOP."—We have received from the publishers a copy of Coleman's admirable work on the Church, and are promising ourselves a feast in its perusal and study. Every Congregationalist (whether Baptist or Presbyterian) should possess this work as a Magazine and armory. Yet we see that the author takes the fundamental position, that no form of government is of divine right. There are few, if any, Baptists who will consent to stand on this ground. We cannot admit that a church may set one bishop above another, if it will only refrain from arrogating to itself an exclusively regular organization. To this very laxity (misnamed charity) which is so much the boast of our Congregational brethren, may be traced, we fear, the lamentable instability which has lately manifested itself among the young—and especially, young ministers—of their denomination. If to the poetical or romantic sensibilities of any of them, the imposing forms and exclusive gentility of the Episcopal church have seemed attractive, the over-ready and universally-applicable maxim, "O forms are nothing!" has assisted them, over every barrier, into its fold; and, once committed, nothing could be clearer to them than the evidence of the apostolic succession and all the absurdities which it involves. Is not a little singular, that although in the early struggles of non-conformity in England, the Independents strongly maintained the *jus divinum* against their latitudinarian opponents of the Establishment, now we find the descendants of these parties, occupying precisely opposite grounds to those of their fathers, and waging war with (we fear) precisely opposite effects.

However, we have neither read the book, nor mated the subject, and could do better than amuse our readers with aimless praise. So we bid the reader farewell, directing him to this indispensable work, to the store of Gardiner Robins.

FAIRLY REPUTED.—We see it stated in the papers that the New York Shakers (at New Lebanon, we suppose) have just published a new Bible, or Revelation, which they profess to have received directly from Heaven, the paper of which is to show that the Mormon Bible is untrue. Is Smith should be the last man to complain of this kind of argument.

The Vermont Observer says that the Erysipelas is prevailing to a considerable extent in the county of Windham at that state. Nearly 50 persons have fallen victims to it, the disease having proved fatal in more than half of the cases of attack.

Selected Summary.

The Naval Court of Inquiry convened by order of the Secretary of the Navy to investigate the cause of the disastrous explosion on board the Princeton, have made their report, in which they totally exonerate Capt. Stockton and his officers from the slightest blame, and attribute the explosion entirely to accident.

FROM THE GULF OF MEXICO.—The United States Ship Vincennes, Capt. Buchanan, arrived at Pensacola, on the 1st of this month, from a cruise on the coast of Mexico, and last from the Island of Sacrificion, near Vera Cruz, which anchorage she left on the 20th ult., having on board Lieut. Francis S. Barry, of the U. S. Navy, bearer of dispatches from Commodore Dallas and also from our Minister at Mexico.

Gen. Thompson had been expected to return to the United States in the Vincennes, but his official duties are such as to detain him some months longer in Mexico.

Mr. Bankhead, the British Minister to Mexico, had not arrived on the 20th February.

PRIVATE MAIL CASE.—The case of the United States vs. John Gilmore, connected with the American Mail Letter Company, charged with carrying letters on the Philadelphia, Wilmington and Baltimore Railroad, out of the U. S. Mail, at a regular rate of charge, was decided against the defendant on Monday in the U. S. District Court, Baltimore.—The penalty is \$50. There are other similar cases pending in that city, as well as Philadelphia and New York.

HAVANA.—The brig Hope, Howes, which arrived yesterday, brings us no later dates than those received by its "Titi." But we have been enabled to obtain information of some importance through a correspondent:

"The Governor," says the writer, in a letter of the 25th February, "has given orders for the arrest of a number of persons who have committed no crime. He proceeds to justify his despotic measures by these acts of severity. The state of things in this city reminds one of the condition of Venice some ages since, when one could not utter a word without being watched. Any expression of opinion, in regard to the acts of government, is certain to be visited by arrest and imprisonment. Heaven help us, unless the Queen of Spain will give us a Governor who knows something about the administration of the affairs of the Island!"

"Many sugar and coffee estates have been recently destroyed by the incursion of negroes. Every day the news of similar doings. It is reported that several planters of the island intend sending a representative to Spain, in order to lay before the Queen, the official conduct of O'Donnell."—N. O. Bee.

The Lyman Cotton Factory was sold at auction yesterday, for \$12,000, for the interest of the trustees, subject to previous incumbrances, which amount to about \$9,000.—Providence Journal.

The season has again become spring-like. To-day the thermometer is at 45, and the atmosphere smoky. The crows have made their appearance, and wild geese were frequently seen passing down yesterday.—Quebec Gazette, March 8th.

SCIENCE.—The Westfield (Massachusetts) Messenger, says that Mr. Luke Drury cut his throat in that place on the 8th instant, because his son was about to marry a colored girl.

The new Catholic church, a fine brick edifice in Mt. Vernon, Ohio, took fire accidentally on the 9th inst., and was destroyed. The church was unfinished, and the loss was from the carelessness of the joiners at work in the building.

PARTICULARS OF THE HERCULEANUM (Mo.) MURDER.—A letter in the St. Louis Republican, dated March 5th, gives the following particulars of that most horrid and dreadful transaction:

"On last Sunday, a negro boy, belonging to the estate of Philip Coates, went to a Mr. Yeider, a Dutch shoemaker, about four miles above this place, on the main St. Louis

road, about 4 o'clock in the evening, getting a pair of shoes, and while the head bent down, the negro struck him on the head with an axe. From the blow the floor, which the demon struck in the face. Could I stop here, I should have said, that the demon struck in the face. The boy confessed the murder where she supposed her husband year old in her arms. For fear she ran and overtook her, and with a spathed her, at the same time would oust her. The boy confessed the murder.

The Republican says that on Tuesday noon or more assembled about the H was confined, and it was understood o'clock, the boy was to be taken out his object in committing the murder carry him to Canada.

The Norfolk Beacon publishes the letter, dated U. S. Off Cape Palmas. "Our ship's company saved an African and his wife from being sold into slavery, which is 30 miles south of Cape Palmas. The boy was confined in the ship, and his name is John Payne, a Presbyterian."

The New York Republican of Friday was severely stabbed in the neck about morning. It occurred in the Park, about misunderstanding between the one who committed the deed. A loud alarm. The parties were immediately disposed of.

We see by the New York papers that he has been held to bail in the sum of the several suits brought against him by laws relating to the post office; and it is evant to state that David Hale, of the J is the person who became bail on that

The manufacture of gold pens is progressing at Cincinnati. Some persons, while boring for water, Michigan, discovered a vein of which the farmers in the neighborhood their houses with.

TWO AMERICAN VESSELS TAKEN BY a letter received by a gentleman of Boston, Palsford, from Manila:

"I have just heard of the loss of the Anglonia, both late of Boston. The Bombay from Canton for a cargo of 4000 in specie on board. "She was taken in the China sea by the murdered. I have not heard the particulars, but have understood that all her

The Z. was sold to an American in to a foreigner.

Advices from Havana state that of some twenty or more individuals were ed from Spain for participating in the decision was made by the Captain Gen of his Excellency are said to be most y indeed, but yet they are tolerated nation.

The Medical College at Richmond, commencement on Monday last, and of M. D. on twenty-four young gentlemen degree, of like character, on Dr. Dunville, Va.

Summer Lincoln Fairfield, the poet, on the 6th instant, leaving three children.

OPENING OF NAVIGATION.—The Utica yesterday morning, reached the Kinderhook fifteen miles this side of Albany. Th to the height of forty feet and upward; perable mass of obstruction for upward yards. We presume that the boats w day.

It is officially announced that the New York canals will be deferred to the 15th of Commerce.

The taxable property of Michigan is 600,000.

Mr. George J. Weaver, of Philadelphia, plotted a rope for one of the inclined planes Portage Railroad, a mile and a half in circumference.

A shad was taken last week in the New York, and sold for \$1.50.

The deaths in the city of Philadelphia numbered 152.

A correspondent of the New York Tribune, Washington, under date of the 13th inst. Calhoun has accepted the appointment State.

Poetry.

The Village Blacksmith.

BY E. W. LONGFELLOW.

Under the spreading chestnut tree
The village smithy stands;
The smith, a mighty man is he,
With large and sinewy hands;
And the muscles of his brawny arms
Are strong as iron bands.

His hair is crisp, and black, and long,
His face is like the tan;
His brow is wet with honest sweat,
He earns what he can,
And looks the whole world in the face,
For he owes not any man.

Week in, week out, from morn till night,
You can hear his bellows blow;
You can hear him swing his heavy sledge,
With measured beat, and slow,
Like a sexton ringing the village bell,
When the evening sun is low.

And children coming home from school,
Look in at the open door;
They love to see the flaming forge,
And hear the bellows roar,
And catch the burning sparks that fly
Like chaff from a threshing floor.

He goes on Sunday to the church,
And sits among his boys;
He hears the parson pray and preach,
He hears his daughter's voice,
Singing in the village choir,
And it makes his heart rejoice.

It sounds to him like her mother's voice,
Singing in Paradise;
He needs must think of her once more,
How in the grave she lies;
And with his hard, rough hand he wipes
A tear out of his eyes.

Toiling—rejoicing—sorrowing,
Onward through life he goes;
Each morning sees some task begin,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose.

Thanks, thanks to thee, my worthy friend,
For the lesson thou hast taught!
Thus at the flaming forge of life
Our fortunes must be wrought;
Thus on its sounding anvil shaped,
Each burning deed and thought.

Miscellaneous.

John Bunyan's Experience.

And now having traced him to this point, let me say a word in regard to that work, the Grace Abounding, from which I have drawn my illustrations of divine providence and grace in Bunyan's life. I cannot close without recommending it to the very careful perusal of all, who would have a deeper relish and more thorough understanding of the beauties of the Pilgrim's Progress. It is a marvellous book, and cannot but be a precious book to every soul that reads it with a sober, prayerful spirit. Its pages are, next to the Pilgrim's Progress, invaluable. It is condensed, severe and naked in its style, beneath the pen of Bunyan's feelings, and the pressure of his conscience, forbidding him to seek for beauty. He says of it himself: "I could have stepped into a style much higher than this, in which I have here discoursed, and could have adorned all things more than I have seemed to do; but I dare not. God did not play in tempting of me; neither did I play when the pangs of hell caught hold upon me, wherefore I may not play in relating of them; but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it; and he that doth not, let him produce a better." The very extreme plainness of this work adds to its power; never was the inward life of any being depicted with more vehement and burning language; it is an intensely interesting description of the workings of a mind of the keenest sensibility and most fervid imagination, convinced of guilt, and fully awake to all the dread realities of eternity.

Sometimes, with all its plainness and solemnity, it is almost comic, like Luther's own humor, as in the dialogue of Bunyan's soul with the Tempter. It possesses, indeed, the elements of a great spiritual drama. The Faust of Goethe is not to be compared with it for truth and depth and vividness. There are but few actors, but those how solemn, how grand, how awful! An immortal spirit, and its great adversary the devil, are in almost unceasing conflict; but such a stamp of reality, such discrimination, such flashing of lights, such crossing of the swords of Michael and of Satan, such a revelation of the power of divine truth, and of the blessed ministration of the Spirit of God, you can find nowhere else out of the Bible. It is a great battle; heaven and hell are contending; you have the gleam of armor, the roar of artillery, fire and smoke and blood-red vapor, in which oftentimes the combatants themselves are lost from your view.

You follow with intense interest the movements of Bunyan's soul. You seem to see a lonely bark driving across the ocean in a hurricane. By the flashes of the lightning you can just discern her through the darkness, plunging and laboring fearfully in the midnight tempest, and you think that all is lost; but there again you behold her in the quiet sunshine; or the moon and the stars look down upon her, as the wind breathes softly; or in a fresh and favorable gale she dies across the flying waters. Now it is clouds and rain and hail and rattling thunder, storms coming down as sudden, almost, as the lightning; and now again her white sails glitter in heaven's light, like an albatross in the spotless horizon. The last glimpse you catch of her, she is gloriously entering the harbor, the haven of eternal rest; yea, you see her like a star, that in the morning of eternity dies into the light of heaven. Can there be anything more interesting than thus to follow the perilous course of an immortal soul, from danger to safety, from conflict to victory, from temptation to triumph, from suffering to blessedness, from the City of Destruction to the City of God?—Chester's Lect.

From the N. Y. Bap. Advocate.

Public Worship.

A correspondent of the N. Y. Evangelist, who recently passed several Sabbaths in London, and attended public worship with different denominations, states the following facts:

"When the people enter their pews, they at once engage, for one or two minutes, in silent prayer. Episcopalians knelt for the purpose; Dissenters bowed their heads against the front part of the pew. This gave to the whole scene an air of much solemnity befitting the day and the place.

The congregations were remarkably quiet and attentive. Preaching of moderate worth was listened to without any indication of restlessness or contempt.

When the benediction was concluded, the minister and people remained for half a minute in silence. Not a pew door was opened, nor a hat or glove taken, not a foot moved.

They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded. They seemed willing to wait for one another.

Gentlemen retired from the house of God as respectfully as from the house of a friend—they did not put on their hats until they reached the door.

After retiring from the sanctuary, gentlemen, as well as ladies, went home. The post office was closed, and no letters or papers were delivered on the Sabbath.

We cannot commend the first practice, of which mention is made in the above. When we see one engaged in this kind of "Public private prayer," as a brother in New Jersey denominates it, we cannot but imagine that we see the inscription, in vivid characters, "to be seen of men."—Chr. Index.

We cannot agree with our brother of the Index. In congregations which do not pay attention to form when taking their seats in the house of worship, there is generally a degree of irreverence exceedingly annoying to those whose feelings are devotional. The custom of the Dissenters described above, seems to cut off occasion for staring and gossip, and to allow the humble, quietly disposed Christian to avoid conversation without the appearance of incivility. Forms are not to be rejected, because they may be sometimes assumed for a cloak. We have seen persons sit bolt upright and stare about, during family worship, lest they might be esteemed formalists; but we have no sympathy with conduct and views of such a character. To us there has always appeared a studied disrespect in the manner in which many take their seats in the house of prayer. They walk in, and sit down, and look round with the air of one who would say, "Here I have no superior, and I esteem it mainly to face Deity with a bold front." The state of mind thus indicated is not favorable to worship. It does not show the crushed spirit, the humble and contrite heart. It is a form, a bad form, which we regret to remark, is most readily imitated by the younger part of an audience, and often with such complete effect, that a stranger might imagine that impudence is esteemed a virtue in religion.

Spread of the Gospel.

The French Protestant Missionaries in Southern Africa, in speaking of their labors, observe, that having at one time baptized fourteen adults, they saw the influence of this on the minds of others. One of them says:

"On this solemn occasion, many were dissolved in tears. Many came to me on the following day, to inquire what they must do to be saved. Touching spectacle! Would that you could have been in the midst of us, to be spectators of the conversion of these poor pagans, who, but a few days ago, were living without God and without hope in the world! They would have blessed you, because you were moved with compassion towards them, while they were in ignorance, and sent them the inestimable treasures of the gospel; and you, in your turn, would have experienced an inexpressible delight in seeing your labors crowned with such gratifying success. No; it is not in vain that our brethren in France have made their sacrifices to send the word of life to the poor Bechuannas. The latter have not proved themselves unworthy of the kingdom of heaven; your messengers of good news have found access to their hearts. A vast field opens before us."

They add the following touching sketch of the benevolent impulses of true religion.

"The collection made among our Bechuannas for your Society, will prove to you, better than words, that the work of the Lord is making progress. The sum contributed amounts to 607 francs. That which we send you, receive as the widow's mite. Our Bechuannas are generally poor. The majority of them frequently have not one meal a day. The drought has been so severe during the past year, that many of them have seen themselves stripped of the means of subsistence. Their gardens and their fields, of grain have failed them. In consequence of a scorching sun, which has dried up even the last blade of grass, many of their cattle have died of hunger. The locusts, one of the greatest plagues which God sends upon the inhabitants of South Africa, often become, in the time of famine, a means of subsistence for the Bechuannas. When our Christians give, therefore, they take from the necessities of life; they contribute, however, because they have learned, that it is one of the most sacred duties of the Christian, to aid in the advancement of the kingdom of God in the world."

We feel assured, that the seed will be wafted from field to field, until the whole earth shall wave in its ripeness to the honor of the Lord of the harvest!

Mysteries in Religion.

The folly of objecting to religion, because it contains mysteries, will appear from the obvious truth, that we have no right to expect from Divine revelation that which it not only does not engage to give, but even professes to withhold. "Canst thou by searching," asked the patriarch, "find out God?" "Canst thou by searching, find out the Almighty to perfection?" And if it be objected that this obscurity was peculiar to the partial and preparatory dispensation, the twilight of the gospel dawn—we will appeal to the apostle, acknowledging that, without controversy,

great is the mystery of godliness, and exclaiming, "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments and his ways past finding out!" But, further, to cavil at the mysteries of the gospel, is, virtually to charge imperfection on their author. It is to stretch the divine wisdom upon the rack of human judgment. It is to assume the power of dictating to the Omnipotent how he shall make man or redeem man; what form the Godhead shall assume, what instruments he shall employ, what signs he shall work, what effects he shall produce. It is to usurp the prerogative of explaining what our Master has left concealed. It is to harmonize what he has left concealed. It is to charge him with having revealed too little or too much, to arraign his wisdom and to impugn his goodness; to snatch his sceptre from his hand, to rejudge his justice, and erect ourselves into the arbiters of God.—Rev. Mr. Dale.

An African Duel.

The laws of a Kordofan duel are peculiar in their way, and may not be undeserving the consideration of some of our aspiring young heroes at home, who every now and then are at such pains to prove their mettle by blowing a little gunpowder at one another. Let us hear how two rival lovers in Kordofan manage these matters.

"When friends have not been able to adjust the quarrel, a former defiance is sent. The duel takes place on some open ground and the friends of the combatants assemble as spectators. An angareb is then brought forth, and the two combatants place each a foot close to the edge of the couch, the breadth of which alone divides them. A formidable whip, made of hippopotamus leather, is then placed in the hand of each, and renewed attempts are made by their friends to reconcile them. If, however, they are bent on carrying out the affair of honor, the signal for battle is at last given. He who is entitled to the first blow then inflicts as hard a lash as he can on his opponent, who stands perfectly still to receive the compliment, and then prepares to return it. They then continue, turn and turn about, to flog each other's backs and shoulders (the head must on no account be struck) while the blood flows copiously at every stroke. It is a horrible spectacle, yet not an acknowledgment of pain escapes the lips of either, and all the spectators remain equally mute. This continues until one of the combatants, generally from sheer exhaustion, drops his instrument of torture, whereupon the victor immediately does the same, the rivals shake hands, declaring that they have received sufficient satisfaction, their friends congratulate them on their reconciliation, their wounds are washed, and sundry jugs of merissa, provided beforehand, are produced and emptied by the spectators in honor of the gallant opponents."—Foreign Quarterly Review.

Man Overboard.

On the morning of the 10th of November, 1835, I found myself off the coast of Galicia, whose lofty mountains, gilded by the rising sun, presented a magnificent appearance. I was bound for Lisbon; we passed Cape Finisterre, and standing out to sea, speedily lost sight of land. On the morning of the 11th, the sea was very rough, and a remarkable circumstance occurred. I was on the fore-castle, discoursing with two sailors. One of them, who had just left his hammock, said, "I have had a strange dream, which I do not much like, for," continued he, pointing up to the mast, "I dreamt that I fell into the sea from the cross-trees." He was heard to say this by several of the crew. A moment after, the captain of the vessel perceiving that the squall was increasing, ordered the top-sails to be taken in, whereupon this man, with several others, instantly ran aloft; the yard was in the act of being hauled down, when a sudden gust of wind whirled it round with violence, and a man was struck from the cross-trees into the sea, which was working like yeast below. In a few moments he emerged; I saw his head on the crest of a billow, and instantly recognized the sailor who a few minutes before had related his dream. I shall never forget the look of agony he cast while the steamer hurried past him. The alarm was given, and every thing was in confusion; it was two minutes before the vessel was stopped, by which time the man was considerable way astern; I still, however, kept my eye upon him, and could see he was gallantly struggling with the waves. A boat was at length lowered, but the rudder was unfortunately not at hand, and only two oars could be procured, with which the men could make but little progress in so rough a sea. They did their best, however, and had arrived within ten yards of the man, who still struggled for his life, when I lost sight of him, and the men, on their return, said they saw him below the water at Greenwich, sinking deeper and deeper, his arms stretched out, and his body apparently stiff, but they found it impossible to save him; presently after, the sea, as if satisfied with the prey which it had acquired, became comparatively calm.

The poor fellow who perished in this singular manner, was a fine young man of twenty-seven, the only son of a widowed mother; he was the best sailor on board, and was beloved by all who were acquainted with him. This event occurred on the 11th of November, 1835. The vessel was the London Merchant steamship. Truly wonderful are the ways of Providence!—Borrow's Bible in Spain.

True Reform.

BY E. H. CHAPIN.

The true reformer is calm and mild, mighty against sin, hurling burning truths at every wrong, but still preserving, amid it all, a loving heart.—He is fearless and unfaltering—he presses right on with his mission; but he does not court persecution, or pray for martyrdom. He is contented to let truth bide its time, and is careful that he does not injure it by rashness and impropriety, as much as by sluggishness or denial.—He will not be angry if men do not believe him at the first announcement. He is content if he may only preach the truth, for he knows, that once scattered abroad, it can never die. It may not blossom until long after he is dead—but what of that? The summer rains and winter snows shall work for it; and, long after his voice is hushed, and his eye dark, his very dust shall nourish it—for it will blossom at last! Such is the

true reformer. You see that the rash and angry radical differs in much from him.

True reform works by a law of nature, and, like all nature's laws, is not to be accelerated, or counterfeited. Slowly must the work go on—yet it will go on. It is life, it is reality—dreams and speculations are not it. The eon, the good alone, it labors to secure—the good that is in the past, the good that is in the future. It labors to remove evil by purification and by advancement. It holds on to the hallowed that has gone before—it reaches out to the true that is to come. The spirit of true reform, neither too fast nor too slow, both conservative and progressive, may be described, with a slight alteration, in the words of Goethe:

"Like as a star
That maketh not haste,
That taketh not rest,
It is ever fulfilling
Its God-given best."

The Golden Chain.

It is related of Dr. Payson, that once, in the progress of a revival at his church, in Portland, after having repeatedly invited meetings at his house, of those who wished to seek religion, he one day gave an invitation to all those young persons who did not intend to seek religion. Any one, who did not know Dr. Payson, would be surprised to hear, that thirty or forty came. He had a very pleasant, social interview with them, saying nothing about the subject of religion, until just as they were about to leave, he closed a very few, plain and simple remarks, in the following manner:

"Suppose you should see, coming down from heaven, a very fine thread, so fine as to be almost invisible, and it should come and very gently attach itself to you. You knew, we suppose, that it came from God. Should you dare to put out your hand and brush it away?"

He dwelt a few minutes upon this idea, until every one had a clear and fixed conception of it, and of the hardihood which any one would manifest, who should openly break off, even such a tie.

"Now," continued he, "just such a slender, delicate thread has come from God to you, this afternoon. You do not feel, you say, any interest in religion; but, by coming here this afternoon, God has fastened one little thread upon you; it is very weak and frail, and you can, in a moment, brush it away. But you certainly will not do so. Welcome it, and it will enlarge and strengthen itself, until it becomes a golden chain to bind you forever to God."—N. Y. Ev.

THE SWEDISH COLPORTEUR'S PLEA.—A colporteur in Sweden was charged with travelling about as a vagrant, without a passport, he not having brought one from the local authorities, but when he presented one obtained for him at headquarters by the Bible Agency, they had no more to say on that point. They declared, however, that his passport only sanctioned his hawking Bibles for sale, and afforded no excuse for his talking to the people as he did, which he must therefore give up. To which he responded, "Who ever heard of a hawker being prohibited from expatiating on the excellence and usefulness of the works he offers for sale? How could he hope to effect a sale without doing so? Like other hawkers, I tell the excellence of the works I have to dispose of, and the necessity there is for their possessing them; and in order to induce them to purchase, I produce a few specimens, showing their richness, value and suitability, and in this I certainly do no more than other licensed hawkers are always allowed to do." The Justices were silenced, and after straightly charging him, let him go.

TRUE SACRIFICE.—How prone are we to reckon on our sacrifices by the hours they consume, or the money they cost, or the strength they destroy, or the loss and inconvenience, and even suffering, they cause in our families. How false this standard! In the books of heaven, they are reckoned by the spirit with which they were given. The "poor widow," with "two mites," cast in more than all the rich men who endowed the temple. If we give all our goods to feed the poor, without that charity which "suffereth long, and is kind—envieth not—vaunteth not itself—is not puffed up," it profiteth us nothing.

LUDICROUS SCENE.—An amusing occurrence transpired during service in the Catholic church at Cabotville, last Sunday. Several marriages and a baptism were performed by the officiating Priest, with due form and solemnity, but the individual who stood as god-father to the child in the latter ceremony, not fully understanding his duty, it is presumed, when called upon to give the baptismal name, responded "John," supposing that he had been asked his own name. The ceremony went on and the infant was duly christened John, when to the astonishment of all, the mother informed the Priest that it was a female. This so excited the holy ire of "Father Brady," that he fell upon the poor god-father, and gave him a sound thrashing on the spot, and would accept no explanation or apology for such an apparent outrage upon the dignity of his office. An eye-witness of the scene adds, that when the unfortunate victim of priestly wrath humbly implored forgiveness for his mistake, he was again greeted with a most ungracious kick.—Springfield Gazette.

The Mercantile Journal states that the workmen have commenced taking down the venerable looking old church in Hanover street, belonging to Mr. Robbins' society. Another edifice, of the Gothic order of architecture, in conformity with the taste of the modern age, will soon rise from the ruins. This church is the oldest in the city, having been dedicated in May 10, 1721. Christ church (Rev. Mr. Woot's) was built in 1723. The Old Stow was opened for public worship in April, 1730.—Chr. Watch.

THE POPE.—A leading Catholic paper in Dublin, says the Southern Christian Advocate, contains a letter from a correspondent in Italy, who thus bemoans the condition of the Pope's affairs: "The condition of the Pope's finances is very bad, and the country in a wretched state; but that, notwithstanding, he is obliged to levy further imposts upon the people, for the purpose of increasing the army. The direct taxes have been doubled throughout the States, and the customs duties have been greatly increased." What a contrast with the palmy days when kings were wait-

ing bareheaded for the Popes blessing, and every throne in Europe trembled at his nod.—It.

BRITISH CAPITAL AND SLAVERY.—If "slaves cannot breathe in England," they are nevertheless bound in the fetters which England forges. The British and Foreign Anti-Slavery Society have called attention to this fact, in an address "to British slaveholders in Foreign Mining Companies." The mines referred to, are in Cuba and Brazil, and several British companies have become actual purchasers and proprietors of slaves whom they employ in those mines. These slaveholders are urged in a very kind but forcible manner to consider their position, to give heed to the voice of justice and humanity, and to take speedy measures for putting an end to a system of wrongs which their own hearts must condemn, and which the whole civilized world is concurring to denounce and destroy.—Bost. Recorder.

Children's Corner.

For the Christian Secretary.

DEAR CHILDREN AND YOUTH:—No doubt many, if not all of you belong to the cold water army, and a blessed cause is that of temperance. But a few years ago, and no such societies were known. Had there been, perhaps the subject of their blessed influence. There now lives in a town not far distant from this city, one who was once the pride and joy of a widowed mother's heart, who, at the age of sixteen, left a dear mother's humble dwelling, to learn a trade, that he might support himself as he advanced in years. But, alas for him, although living with a professor of religion, yet he daily brought before the youth, and those under his care, the fatal cup, mixing and often drinking the same with them. That son, although when he left a parent's home, was a praying child, yet that cruel, bitter cup had been his ruin. But a few short months elapsed, before that dear brother left his closet; next, religious meetings and the Sabbath school; and influenced by evil company, and absent from the daily counsels of a praying mother, he soon learned to love the paths of sin and folly better than the ways of holiness—he was no longer better than to pray for his impudent companions, nor for his younger brothers and sisters, although many times has that loved one knelt with them at the throne of grace, and prayed that they might become followers of the Saviour. Alas, for him, he soon became dissatisfied with his master, and left this for another city. There he mixed with the gay and pleasure seeking throng, and thus he still pursued the downward course to ruin. Next to this, he became a husband, then a father; thus years rolled on, yet nothing quenched that longing thirst for the liquid fire that was destroying his soul. Next God took from him his dear children, then his companion, and all this has not brought the wanderer back to the fold. No, he yet lives to love the fatal cup, and break a mother's heart. Perhaps the eyes of that erring one may rest on this brief, yet sad tale; if so, may it be the means of awakening him to his lost condition; and may this prove a warning to all the dear youth, whose eyes may rest on it, never to take the intoxicating cup, lest it prove their ruin. May heaven protect you all from that evil, and may the mercy of God yet reach the heart of that erring one and brother.

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For the Secretary.

Bethesda.

"Savior! thy love is still the
As when that healing word
Still in thine all-redeeming
Dwells power to burst the
Oh! be that power, that love
Help those whom thou alone

That was indeed a mysterious
ed by a strange group, and the
scenes. Here was held a p
with his eager friends near, w
committing himself to those bl
with renovated strength and
is going on his way rejoicing
had been many times repeat
ing eyes of those who yet re
But there was one peculiarly u
hope had been long deferred.
years! ah! what a dreary tim
sick and suffering. Perchanc
ous malady first seized its vict
loving hearts bent about his v
the restless march of time, o
departed, while the wasted on
scarcely a ray of comfort dawn
Perhaps the treasures of heav
ed doctors had been appeale
one resource after another fail
burnt low in its socket. But
of the pool, and of the winged
disturbing the slumbering wa
health in their dark bosoms,
come, and there in full view of
ed with a gift more precious
which in King Solomon's t
shores the richly laden vessels
in the very "house of mercy,"
he lay, the sad prisoner of dis
rounded by a motley throng,
porches seemed an assembly o
is heir to." In how many fo
ing humanity, all impatient of
ing for a cure.

Anon the heavenly visitant
waters tossed in their sudden
all are pressing forward, one
rest is already bathing his wa
at his liberation. The poor i
to behold all this, to listen to
joy, and on the other hand t
of envious disappointment, as
competitor for the blessed bod
ly at the waters, as they re
ripples. Yet for such he f
The sweet minister of health
and they might at future pe
ents of his precious gift. Bu
fort for the poor impotent! H
into the pool with any speed
of his infirmities, and alas! t
seemed as destitute of friends
less being, lying Tantalus lik
of what thy soul panted after,
the healing waves dashing ne
and thou but a poor cripple y
and feelings must have visit
there in his sorrow. Little d
was to be immortalized, tha
translated into many tongues,
the end of time!

There had a mighty proph
He had heard the fame of his
thought only of the pool as
self the sweets of health, an
the horizon of his hopes from
after a long series of disappoint
with the gathering clouds of
ed nothing left for the suffer
remediless misery at the very
But as the shades of darkness
blackest just before they are
dazzling king of day, who i
approaching in his glittering
midnight of the impotent's
to shut down in starless gloom
bright morning of his delive
dawn. Meanwhile, the wor
citements in the great city in
was at hand, and all the sons
to the requirement, were con
walls. He was in the vicini
temple. Her proud and gorp
him, as they shone in the s
could be arise and enter thou
tle did he dream that one
which should soon rejoice in
was now beating in his own
pleasant voices and kind g
reached his ear, and none
pains, he perhaps thought "s
soul." Ah, as the skill of ea
his last hope of a miraculou
not know that he had yet a k
der, compassionate friend, y
not on earth as man, when b
order first attacked him, ye
stroke had watched over him
all this, as he lay by the side
ters,

"powerless, helpless, hopele